/204 cont./

*171 412 no triangular arrowheads of stone, no stone knives, no celts, no stone saws, no scrapers, etc. Among the Bakaïrí I struck two pieces of sandstone containing iron together so that sparks shot out and to my amazement saw that they were not familiar with the phenomenon. They were Neolithic people who could have learned many a useful craft secret from the Paleolithic fraternity.

000 I do not venture to say that the Schingú Indians lived in the *[171] "Tooth Age," the "Shell Age," or "Wood Age," although, as a 321 matter of fact, the great majority of weapons, tools, implements, • 322 and ornaments are put together out of teeth, shells, and wood, 372 and they produced fire by rubbing sticks. I do not venture to say this even with regard to the eastern Brazilian forest tribes, among whom the stone ax must have played a wholly secondary role, since they neither carried on agriculture nor built canoes or solid huts. Obviously, however, it is only the transference of ideas gained elsewhere -- and in connection with excavation, in a very understandable way -- if, in order to identify the cultural level, one selects from among the natural materials available for tools and weapons that which has been worked and used least of all. The culture of the old Brazilian hunting tribes living in the forest will be very much misunderstood if, with the classification of "Stone Age" peoples, /205/ the image of people of the Ice Age is conjured up. We impede our study of the spatial distribution of culture circles and man's dependence on his place of residence; every tribe learned to utilize the material of its environment, upon which it was dependent, and thus has come into the possession of methods which a neighborhood only sparsely supplied with the same materials would not have found, but which it learns to use and exercise only for its own advancement. Bastian says, "it appears to be conditioned by the geographical environment whether, beside the Stone Age preceding the metals, there must be put a Wood Age (as in the Brazilian alluviums, for example), a Bone Age (in the case of livestock on barren plains or hunting in such areas), or a Shell Age (as occasionally on coral islands)." I therefore prefer to

/207 cont./

Jaguar

*171 claws were worn as neck chains, fish vertebrae on the belt cord;
237 a bone stuck crosswise through the nasal septum adorned the old
301 Bakaïrí.
304

Shells. Flat river shells were extensively used for cutting, less
*171 for cutting through than for scoring longitudinally, for scraping, planing,
237 smoothing. The work shells brought back from the Kamayurá /Fig. 27
412 appears here/ were identified by Herr Professor von Martens: tyutsí,
[825] Anodonta, was the shell for scraping the mandioca root, "manióka pináp";
[824]

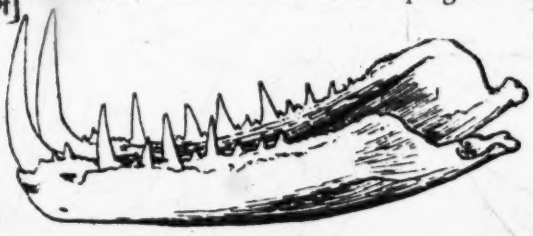

Fig. 23. Dogfish.
(1/1 nat. size /in the original illustration/.)

Fig. 24. Piranha.
(1/2 nat. size /in the original illustration/.)

[284]
→

Fig. 25. Front claws of the giant armadillo. (Grubbing hoe.) (2/5 nat. size /in the original illustration/.)

Fig. 26. Capybara teeth. (Scraping chisel.) (1/2 nat. size /in the original illustration/.)

the women sat on a couple of pieces of bamboo placed together, and they scraped, scrubbed, scratched, until their legs disappeared in the heap of parings. This shell also served as a plane to smooth the handle
[322] of the stone ax or the oar by means of finer scraping, not with the edge,

/207 cont./

[171] [239] [412] [322] [415] [825] but with a hole made in the center. The people bit off the outermost shell with their teeth and knocked the planing hole into it with the pointed akurí nut. Another type of Anodonta, ita-í, "little mussel," was also used for the fine scraping of wood. This and the other types were also used to store the pigment with which one painted himself red or black; they were usually hung on the hammocks. A second large shell for scraping roots was itá, "mussel," a variety of the Leila pulvinata Hupé, brought back from the Araguay /Araguaia/ by Castelnau. With the largest species, itá kuraá, /208/ Unio orbignanus, the bows were smoothed, and, to be sure, with the outer surface of the shell.

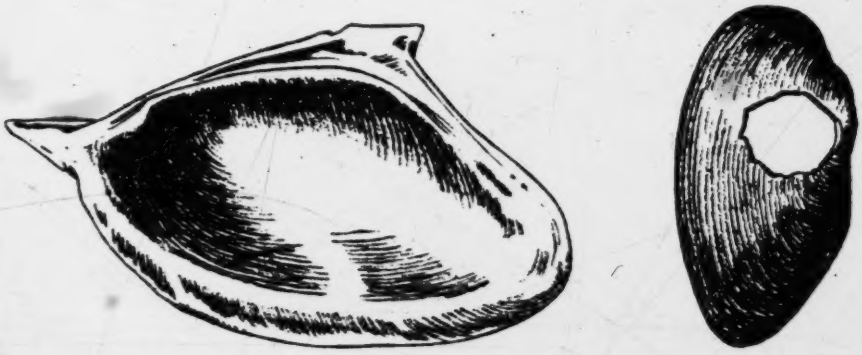

Fig. 27. Knife-shell and plane-shell.

[825] A flat Hyria, itá mukú, was interesting because it had a sharp, pointed extension with which pikí fruits, for example, were opened. It corresponds best to our pocketknife, an instrument that was regarded very disapprovingly by the Indians because they were able to open it only with indescribable effort; they were as clumsy with it as we with the unfamiliar twirl-borer. The shell was hung around the necks when one set out on journeys; the fish and game animals caught were cut open with it; the shell was used to hollow out the little depression in the fire-stick, in which a second stick was twirled to the glowing point; for [301] all carving of wood it was indispensable. Snail shells were used in many ways: pieces of Bulimus shells were used for chain orna- [825] ments. Cf. page 170. Orthalicus melanostomus sometimes dangled in thick hangings on the mask costume.

/302 cont./

535 framework of stalks in which sat small sanyassa birds amidst flocks of cotton, lizards plaited out of straw, as well as two sword-like pieces of wood painted black and white, which represented rattle-snakes -- /303/ all, except the circularly cutout ball-gourds, were provided with straw funnels for setting them on the head. In addition, rattle-
[534] gourds and foot-rattles made of hard fruit shells.

532 535 As for masks, I obtained in Maigéri a longish oval mask of net plaiting with a beard of buriti fibers, a pendant of Orthalicus shells, and a wide-meshed net hood trimmed with curassow feathers. In the upper third, which is vertically intersected by a white stripe, but otherwise is painted red and dotted with black, there are the two eyes in the form of two straw rings; a band of straw borders the tongue-shaped nose which is on the edge above the eyes.
[531] The lower two thirds have a white loam background and on it exhibit the mereschu design in black and neatly drawn. The most striking thing, however, is the picture of a piava fish, tonischi, which in the continuation of the stripe in the center of the face stands in the middle of the mereschu design. The black dotting of the upper part is probably also connected with it.

Fig. 93.
Net plaited-mask with piava fish. Bakaïrí. (1/10 nat. size /as shown in the original illustration/.)

We obtained eight wooden masks, all with black, red, and
[322] usually also white painting. They are heavy, flat wooden plates laboriously worked out with the stone ax, out of which the forehead part projects with considerable curvature.

/24 cont./

231 a table made of vertigas and provided regularly with meat, if possible monkey meat.

178 Among the various crafts of the Kulisehu Bakairí, pottery-
[323] making, plaiting, and spinning were still maintained in the
[285] ancestral form. Food preparation was also still the same as
[283] described by Karl von den Steinen for times past. The only
[252] essential difference appeared in regard to woodworking, for
177 which at this time metal tools were used, so that this craft no
322 longer depended on stone axes, drills with stone points, shells,
412 and the teeth of fish or other animals. Another acquisition from
[301] the various expeditions which had passed through their territory were ear pendants of multicolored glass beads with which many women and children, especially, were well provided. European
[291] clothing was seen only in exceptional cases. Thus the first man who came out of his house in Maigeri aldea to greet me had on trousers which he had been given at the time of a visit to the Rio Paranatinga aldea and which surely had never been washed since. As a rule the uluri (small triangle of bark) was the sole
[291] national garment of the women and young girls, and a fine thread belt and body paint the men's apparel.

114 When Karl von den Steinen visited the Rio Kulisehu Indians,
361 the first Bakairí aldea, called Maigeri, consisted of only two
342 large houses of kinsfolk and one small house for fiestas with an
345 oval base, while the second and third aldeas each consisted of three large houses of kinsfolk and of one house for fiestas. Thus
[161] the number of houses in Bakairí aldeas at the time of my stay among these Indians had increased, and for this reason I do not hold as correct Herrmann Meyer's observation that this tribe was
114 already "greatly declining" at the time. (30) No doubt there
361
161

30. Herrmann Meyer, Ibid., p. 126.

were then only two Bakairí aldeas on the Rio Kulisehu, the first, Maigeri, already mentioned by Karl von den Steinen, and the